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WHOLE NO. 220.

TO THE PEOPLE OF THE UNITED STATES.

Nine years have elapsed, since a free citizen of these States, was torn from his family, and from the circle of his neighbors and friends, in obedience to the mandates, and by the hands of the master spirits of Freemasonry; he was borne by day and by night, more than one hundred miles, through a populous section of the State of New-York to the Canadian frontier, where he was immured in a national fortress, under the charge of National officers, members of the masonic lodges; and there being deprived of counsel and friends, and deprived of the benefit of trial by jury, he was condemned secretly by the laws of Freemasonry; and having been, in his last moments, refused the consolations of a Bible, to smooth his pathway to eternity, he was inhumanly sunk at a midnight hour, in the deep waters of the River Niagara. Public indignation at the time, instead of being poured upon the masonic lodges, for machinating and warming into life this most nefarious crime against the laws of Heaven and of mankind, was, through the great power and influence, the extensive combination and close alliance among the Freemasons, most wantonly turned from the known kidnappers, against the honest citizens, who had the humanity to search for their lost neighbor; public indignation was for a long time, strangely turned from the contemplation of the murderous act, to frown on the patriotic men, who sought to expose the crime, and to bring the offenders to trial; and the public press was by masonic influence so far turned from the proper object of its high rebuke, that, while it disregarded or justified the lawless conduct of the masonic lodges, it almost everywhere vilified and abused the honorable men who sought to bring the heinous criminals to the bar of public opinion. The men who contrary to law, had robbed the community of a freeman, were excused, while those who would make them answer, according to law, for depriving a wife of her husband, and children of their father, were violently censured, and condemned.

To sustain themselves under the attacks of this wide spread and secret combination against the laws of the land, and against their own fair reputation, the people, in the region first aggrieved were forced to combine together, and unexpectedly to try the strength of a virtuous community in conflict with a power whose vain boast had been so often repeated, as to have become generally believed, "that it had withstood the shock of tyrants; it had survived the fall of empires, and the ruin of cities and nations; and it would survive the wreck of time." How it called to its aid the rebuke of the wise, whom it had misinformed, and the suzer of the simple, whom it had deceived; and the reproach of the deluded, whom it had in secret forsworn! How it magnified its great ones, and invoked the shades of the honored dead, whom, in their green youth, it had cheated with a taper light and the help of a bandage, into the vile mysteries of the temple of King Solomon! How it dispised the noble band of Antimasons, and denied them the common privileges of the press, and the freedom of speech; and of peaceably meeting in public to treat of the bearing of the lodges and their acts on public affairs! How it denied the right to utter, or to publish, their sentiments against Freemasonry; how it interrupted and broke up their meetings, forbade them the use of public halls, and public newspapers, and forced them to silence under this masonic oppression, or to establish Antimasonic newspapers for themselves alone!

The struggle which then commenced between the freemen of western New York, and the secret combination of Freemasons, soon extended to the neighboring states. By eschewing the party politics of the day, and aiming only at the overthrow of the lodges, Antimasonry prevailed over all opposition in the western part of N. York, and has obtained signal triumphs in Vermont, Massachusetts, R. Island, Connecticut, Ohio, and Pennsylvania. In four of these States Antimasonic Governors have been chosen, Vermont, Rhode Island, Massachusetts and Pennsylvania, and laws have been already enacted against Freemasonry in Massachusetts, Rhode Island, Vermont and Connecticut. By becoming entangled in the wily schemes of selfish politicians, schemes planned under the garb of friendship with a view to its destruction, Antimasonry has suffered painful loss in New York. Encouraged, however, by success in the above named States, and by unwavering confidence in the righteousness of their cause, Antimasons propose once more to appear in the field, for their principles, in the generous contest for President of the United States, believing that whoever may win, the virtuous and the brave alone deserve the crown of victory.

The Supreme Ruler of the Universe has deprived them of the opportunity of again preferring the honored name of Wm. Wirt for their leader; but, in return they have the savor of his irreproachable life, his lofty intellect, and his pure and unsullied fame; together with the firm purpose to rally for their principles on some new candidate. Of the candidates whom the people choose to honor, Antimasons make no war with any, save the sworn dependants of the masonic lodges; and they seek alliance with none, who repudiate their principles or disapprove of their object; or in any manner uphold the baseful society which, in the violent abduction and murder of a freeman, for the lawful publication of his sentiments, and of his reasons for them, has rashly struck a mortal blow at Liberty.

Antimasons regard all secret combinations of men, especially of the favored classes with a jealous eye. Formed with

no view to the general good and actuated by the meanest selfishness; having power to elevate one of the combination, without merit, and depress another not of the combination, however valuable his services, or exalted his worth, they constitute the very worst class of those "combinations and associations" against which Washington raised his warning voice in his Farewell Address. Washington, himself a mason, but never an officer of any lodge, nor within a lodge more than once or twice in his life, though once he was offered the highest honors of Masonry in Virginia, and again proposed by the Masons of Pennsylvania, for Grand Master of the United States. "They eminently 'serve to organize faction,' says that wonderful man, 'to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party; and to control, counteract, or awe the regular deliberation and action of the constituted authorities.'"

History furnishes many examples of the mischiefs of secret societies; but under a free Government, no example of their usefulness. The masonic lodges have been in the last century found in collision with all the principal Governments of Europe, France, England, Spain, Portugal, Holland, Italy, Germany, Switzerland, and Russia. During the current year in England where Freemasonry is limited to three degrees of mystery by act of Parliament, and is otherwise heavily fettered and trammelled, to keep it from disturbing the public peace, a prince of the blood who is commander in chief of the army, and also Grand Master of the Orange Lodges, have been constrained suddenly to leave the Kingdom, to avoid the searching inquiries of a committee of the House of Commons, having first refused to answer the inquiries of the committee; and the Secretary of the Grand Lodge also absconded to evade the pursuit making for him, to compel the production of the records of the doings of the Grand Lodge. So deep was the general conviction of a conspiracy in this secret society, or armed confederacy of 200,000 men, to subvert the established order of succession to the British throne, that all officers and soldiers of the army have been forbidden under the severest penalties, to join the secret lodges; the committee of investigation made their report to the House of Commons in September last, recommending that "any person holding office under the crown, and belonging to any society, joined together by secret oaths, signs, or tokens, should be dismissed from his office," which is precisely the ground taken in these states by the Antimasons. In view of the criminal and treasonable obligations and acts of the Grand Lodges, Antimasons report, recommend, urge, and strive by lawful means to convince the sovereign people, that any person holding office, or under them, and belonging to any society joined together by secret oaths, signs, and tokens, should be after proper warning dismissed from his office; for they have seen the power of Freemasonry displayed in many aggravated violations of the public law; and have felt its terrible scourge in the most wanton defamation of their acts and purposes and good name, and now having succeeded, by the blessing of heaven in bringing the State of Pennsylvania, to entertain just views of the horrid obligations and monopolizing spirit of the lodges, and their abettors, Antimasons are encouraged to proceed boldly, in the hope ere long of persuading the whole country, to make one and the same estimate of the emptiness of masonic charity, and the selfishness and profligacy of masonic factions; to one and the same estimate of that system of folly, which was revealed to the world by the hand of William Morgan, and was then indelibly stamped by the notorious acts of Grand Lodges, with the official seal of Freemasonry, in the life's blood of the same Wm. Morgan.

Many think this is done already, and that the further efforts of Antimasons are needless. To them who really think so, it can be no hardship that Antimasons proceed to act upon the principles which have by confession, obtained a just and complete triumph over the powers of masonic darkness. If so be Freemasonry is down, never to rise again, that is a fact in support of the power of Antimasonry, which instead of disarming its hosts, should encourage them to persevere, while the Grand Lodges and General Grand Chapters, Councils, and Encampments continue to hold their regular meetings, from the Capitol of the Union to the verge of the new States. Antimasons may well doubt, whether the flattery of complete success, paid by many to their cause, is not a device of the adversary, intended to lull them into false security, before they have effected completely their determined purpose. They grappled with the monstrous power of the secret lodges, at its full height; and through many a hard fought battle, and they have gradually reduced the proud society to the necessity of lurking in its native darkness throughout a large portion of the United States; reduced it to the necessity of subsisting on what it has hoarded in its former years of prosperity, and to the hard necessity of relying, for the most part, on the arm of defence afforded by the more worthless and abandoned of its deluded members.

Antimasons cannot forego the advantage they have gained,—cannot lightly throw away their successes; but they must follow them up to final victory, until Freemasons become heartily ashamed of all connexion with the affiliated order, which is sworn to "murder and treason only excepted," or "not excepted," according to the shocking depth of the mysterious Degree; until every young man is taught to rely, not on the secret management of a selfish brotherhood, for an honest living, but on the exertion of his own powers in generous competition,

for the patronage of the public; and until the reproaches, which have been plentifully cast upon its opposers, are hurled back upon the head of Freemasonry, that self-styled "Ancient and Honorable Fraternity," which pretends to initiate young men into the sacred mysteries of all antiquity, and into fellowship with the revered names of sages, and heroes, and saints of all countries and generations; and is itself traced to an origin as base as its penalties are barbarous, in an ale-house, the Apple-Tree Tavern, in Charles street, Covent Garden, London, on Mechanics' Holiday, 14th of June, 1717; whence, both after and before it entered its teens, it came to meet at "The Devil Tavern, Temple Bar, London." Antimasons will "persevere," until the statute books of the States can no longer be quoted to protect and to honor the name of this ale-house order which binds its members to treasonable acts, under bloody penalties.

"Hitherto, the Antimasons," in the language of JOHN QUINCY ADAMS, "though armed with a principle as pure as any that ever animated the heart of man; though struggling against an institution foul with midnight murder, perpetrated in strict conformity to soul-enslaving oaths and obligations, have yet been a feeble and persecuted minority;—persecuted for uttering the cry of indignation at a series of atrocious violations of the laws of God and man; persecuted, for summoning the energies of virtue in the hearts of their fellow citizens, to extinguish a secret and lawless conspiracy, in the heart of the community against the equal rights of their fellow-men;" persecuted, we add, for their manly opposition to an institution of which Wm. Wirt solemnly declared, "I have no hesitation in saying, that I consider it at war with the fundamental principles of the social compact, as treason against society and a wicked conspiracy against the laws of God and man, which ought to be put down."

In putting it down—Antimasons do not mean to abridge the right of Freemasons, to play off their secret fooleries, to trumpet their false mysteries, to proclaim their puny charities, to magnify their centennial antiquity, to sound the praise of their noble and royal brethren, and to glorify their dark temple; but Antimasons mean only to express their own opinion of such folly, vain boasting, and deception, and to stop the administration of masonic oaths. They do not persecute Freemasons. They allow them, to meet and to consult, and publicly to parade their fiery unimposed, using only their own unalienable right, to judge and to speak, to deliberate and to act in regard to this matter, according to the liberty which they have inherited from their fathers, and which the laws of our country allow. If they reject the names of Freemasons from their ballots, they are not sworn under a penalty of death, to prefer Freemasons. It is but their free exercise of a freeman's right, for which they are answerable to no man, and least of all to Freemasons. If they nominate their own candidates for public office, they exercise their rights openly, which the Freemasons do secretly; and if at this time they should nominate a candidate for the Presidency, who has been, or who has not been, named by any other party, they will do it, not to disparage any candidate who is independent of the masonic obligations; but solely to present and to urge upon the people, the necessity of guarding against an institution, which has set a foul example of violating the dearest rights of freemen, and continues to administer illegal oaths; an institution which is defended by murderous penalties, and stained with the blood of an American citizen not yet avenged.

Antimasons are part and parcel of the Democracy of the United States, aiming to overthrow one of the most powerful and corrupting institutions of vain aristocracy. They are decided opponents of monopolies, and specially so of that, which in the name of charity has hoisted its members into a large proportion of the honors, and trusts, and emoluments of the country. They are plain men and simple republicans, who cannot relish the grand honors, and high sounding titles of mock nobility, conferred on the Kings and High Priests of Royal Arch Masonry. Antimasons constitute the purest Democracy, struggling with a secret combination of influential men, unlike the Lynch combinations, which are evanescent, while this grasps the earth for its dominion, and all time for the length of its reign. By their opposition to the masonic lodges, Antimasons do not sever the ties which bind them, heart and hand, to the body of the people, and to the great Democratic party of the nation; but they prove themselves most jealous of the equal rights of the many, and jealous of the secret encroachments of the few; they prove themselves among the foremost of the Democracy to contend for "THE SUPREMACY OF THE LAWS," and for the protection of individuals in the perfect enjoyment of their unalienable right of the freedom of speech and freedom of the press, to utter and print, to circulate, and expose the mysteries of iniquity, without the fear of assassination, or the secret assault of an unfeeling mob, or combination of men; they prove themselves among the foremost of the Democracy, to contend for the purity of elections, and the equal administration of justice, against the corrupt influences of a society that pervades the United States, and that cherishes in its bosom obligations of the darkest hue, and, also in its bosom the men who have kept those obligations, nearly to the letter, in violation of the holy law.

Antimasons are not indifferent to the other great political questions, which agitate the public mind; but they insist, first, on maintaining the supremacy of the laws over the combination of the Lodges, not

unmindful of the violence, in the murder of Wm. Morgan, threatened to all private citizens in the midst of their lawful pursuits. He was a native of Virginia, and a citizen of New York, whose name is held in honor in the circle of his personal friends as one of the brave defenders of New Orleans. The deliberate blow that burst upon him, for the publication of the truth, and of his private sentiments, respecting Freemasonry, was a mortal stab to the liberties common to every Republican, which should be told in the voice of that mighty cataract, whose waters drank up his blood, until signal retribution is visited upon the masonic lodges. The Antimasons were the foremost of the Democracy to lift the Aegis of the laws for his protection; and persevering to bring his reckless assassins to legal trial; and when they found the avenues to justice, in the possession of men, combined with the criminals; and found the courts, thronged with the retainers of the lodges; and found the prosecuting Attorneys, cut off by legal forms from an opportunity of proving the murder, and prevented by every sort of obstruction from bringing before the jury very many criminals to trial, until they escaped through the statute of limitations, the Antimasons appealed from the magistracy to the whole people, to the Democracy of the country; that, in the plenitude of their sovereign power, redress might be obtained for this injury to their private rights, and personal liberties, which redress could not be obtained of any, nor of all the great repositories of the people's power, the Judicial, the Executive, and the Legislative united.

Antimasons saw and felt to the quick, that by the same lawless violence, with which the mouth of one freeman was hushed in death, because it ventured boldly to pronounce the honest sentiments of a generous and patriotic heart, the life of every freeman was put in jeopardy; that the people should punish this fearful outrage upon private rights, lest, henceforth, any set of men should undertake to be judges of liberty, contrary to the laws, should undertake to prescribe for the people what one should write and what one should publish, and what one should speak; that the people must punish this violation of their dearest rights, or expect an irresponsible judge, without any of the usual forms of law, to sit by turns on their trial, and laying condemned one contrary to law, executed judgment by the hand of a misguided rabble. Antimasons saw and felt that the people ought to punish this outrage, lest death may come from any concealed hand, holding the dagger of a secret combination who condemn the man in which any Democratic Republican of these United States shall venture to exercise the liberty of speech and the liberty of the press, liberties, which the God of Heaven has given to every man, and which our Constitutions guarantee, and the laws and customs of our country encourage, allow and protect.

In the prosecution of their high and fixed purpose, Antimasons use only constitutional weapons, according with the established usages of political parties; they support, or reject candidates for office, according as the candidates receive, or reject, the cardinal principles of Antimasonry; and they solicit all their fellow citizens, who value the right of private judgment, together with liberty to speak, and to write, and to publish that judgment, subject only to the legal tribunals of our country, openly to join and abolish the masonic lodges from their high place among the incorporated institutions of our country; and in them, to rebuke the spirit of violence, which widely threatens to disturb the peace of this favored land, in the name of Lynch-Law, a masonic code of rapine, stripes and blood.

In obedience to the call of that United States Convention, which, at Baltimore in 1831, nominated for the Presidency the honored and lamented WILLIAM WIRT, another Convention will assemble on the first Wednesday of May, next, at the city of Philadelphia, in the Court House, at twelve o'clock at noon, for the purpose of advancing the principles of Antimasonry; to which Convention all the states are invited to send Delegates, according to the number of their Senators and Representatives in Congress; and all the friends of good order, of sound principles, and of individual rights, in opposition to the oppressive power of secret combinations of men, and, also, to the lawless acts of irresponsible and self-constituted judges of life and death, destroying the peace of the country and tyrannically threatening the life and liberty of their fellow citizens, are earnestly invited to aid in the selecting of the Delegates.

HENRY DANA WARD,
HENRY COTHEAL of N. Y. City,
National Corresponding Committee of Antimasons.
Harrisburg, Dec. 17, 1835.

Extract from General Lee's Will. The Revolutionary General Charles Lee, who was born and educated in England, was one of the most eccentric men in the world and a great hater of all sorts of religious people. He died in the year 1802, very much out of humor with the world in general, and especially with the American part of it. The following is an extract from his Will:

"I desire most earnestly that I may not be buried in any church or church yard, or within a mile of any Presbyterian or Anabaptist Meeting House, for since I have resided in this country, I have kept so much bad company while living, that I do not choose to continue in it when dead."—*Transcript.*

PUBLIC SCHOOLS.

The community need to be reminded of this subject often. The importance of the subject must be our apology, if indeed one be needed, for again intruding it on their notice. It is not our purpose now to go into the matter generally, but to allude to one point which is of very mischievous tendency. Schools are provided for our children at the public expense; it enters as regularly into the yearly expenditures as the pay of officers or contingent expenses. This is as it should be; it is a wise provision, and should be maintained. The many complaints we hear made against public schools, and the disposition which is prevalent to have children attend a private and select one, instead of those provided by the public, demand a full and thorough investigation. Many people object to sending their children to a public school, because many of the children are rude—make use of profane language, and behave unbecomingly, and they do not like that their children should fall into such habits. It is said also that so many children attend public schools the instructors cannot give the attention to them which is desirable and necessary.

There is certainly some weight to these objections, if they exist, and some authority should interpose to remedy the evil; so long however, as parents send their children to private schools we cannot expect very great efforts made. Their interests in public schools is thereby withdrawn; and thus to the public at large, to its improvement, the morals of the rising generation, private schools operate as an evil. Let us be understood; we do not mean that private schools of themselves foster evil habits or engender bad practices; but that watchful and healthful care and anxiety which should be felt, and must be exerted to keep up the character and standing of our public schools, is withdrawn by those who have the most time to attend to the subject, and the most influence in advancing its interests, by sending their children to private schools—transferring their interest and their influence with their children.

Again, if our schools are too large, let the public erect more houses, and multiply them until each child shall be accommodated with proper care and instruction; if individuals can do this, surely the public which is composed of those individuals with others, can do the same.

We repeat, that as citizens of a republican government, it is not enough that we take good care of our own children, so long as any one shall neglect to do so. The stability of our institutions—the moral health of the community depend upon each and every one; and as we value these, then, we should learn our duty and faithfully perform it.

Let the arguments which are generally used for sending children to private schools prevail, and it will not be long before those who attend public schools will think they have full license, by the common consent of society, to indulge in all the bad practices complained of.

It appears to us that the only proper and efficient remedy is, for the public to multiply school rooms, to employ the best of instructors, have every suitable apparatus necessary, and then for every man to send his children to these schools. Let his interest and influence go with them, and we may expect a reform worth having. As it is, private schools are every where multiplying, and sapping the healthful life-blood from our public schools. We have thrown out these hasty suggestions and only ask for them that consideration they shall merit.

Mass. Mechanic and Farmer.

An Extract. There is a close connexion between ignorance and vice; and in such a country as our own, the connexion is fatal to freedom. Knowledge opens sources of pleasure which the ignorant can never know—the pursuit of it fills up every idle hour, opens to the mind a constant source of occupation, wakes up the slumbering powers, gives the secret contest victory, and unveils to our astonishment ideal worlds; secures us from temptation and sensuality, and exalts us in the scale of rational beings. When I pass by the grogshop and hear the idle dispute and the obscene song—when I see the cart rolled along filled with intoxicated youth, singing and shouting as they go—when I discover the boat sailing down the river, where you can discover the influence of rum by the noise which it makes—I cannot help but ask, were these people taught to read? Was there no social library to which they could have access? Did they ever know the calm satisfaction of taking an improving volume by a peaceful fire-side? O, did they ever taste the luxury of improving the mind? You hardly ever knew one man that loved his home and his books, who was vicious. Knowledge is often called a man's wealth. It is a treasure that no thief can steal, no moth nor rust can corrupt. By this you turn his cottage to a palace, and you give a treasure which is always improving and can never be lost. "The poor man," says Robert Hall, "who has gained a taste for good books, will, in all likelihood, become thoughtful; and when you have given the poor a habit of thinking, you have conferred on them a much greater favor than by the gift of money, since you have put in their possession the principle of all legitimate prosperity."

A motion was made at the present session of the Legislature of Pennsylvania, "that the clerk of the House be requested to furnish each member with a pair of skates for his amusement during the Christmas holidays."

CARDS.—It is incredible to witness even in the domestic circle, the injurious effects produced by the constant introduction of cards as the means of passing away a dull hour or contributing to the amusement of the company. Whatever may have a tendency to lead to bad consequences—to make early and fatal impressions and lay the foundation of ruinous habits, should be discarded, no matter how tempting—how amusing—how light and innocent it may be considered by some. We are all creatures of circumstances and the love of cards may grow upon us like the infatuation of opium-eaters, until it produces ruin.

Scarcely has the tea table been ordered away—around which the social circle was full of enjoyment, when cards are introduced—palm-leaf, and other games of chance are proposed; and no matter how small the stake is, but few retire without the loss of some money—probably in the aggregate, more than can be afforded, by friends, who meet as such, carrying off each others' money in their purses. Then the anxiety to take the pool—the hopes and fears—the avidity for gain—the apprehension of losses—the joy of success—the grief of disappointment, keep up, particularly in the female breast, a constant excitement injurious to that placid current of thought which constitutes much of human happiness.

Cards supersede conversation—consequently are a barrier to improvement, to emulation—to laudable ambition—they injure a taste for reading—they are enemies to lively, agreeable, entertaining, useful converse, and frequently check a resort to music—the never-failing source of an evening's enjoyment.

But there is another evil not heretofore referred to which is the constant attendant on this nightly introduction of cards, and that is, children become conversant with them—soon learn to play with them—and thus are early and fatal impressions made which probably late in life terminate in utter ruin. It would scarcely be believed when we state it, that there are but few boys of respectable parents accustomed to society, over fifteen years of age, who cannot take a hand at whist, and who are not familiar with loo and all-fours; and been frequently shocked to see many under eighteen seated at the card table, at home, at parties, and at private rooms, engaged at whist and brag, sporting their money,—their whole thoughts engrossed in the game; and what is not less revolting, to see grey-headed men of character and influence partners with these boys, and leading them on to ruin. A love of play insensibly begets a love of drink. The youth interested in his game of cards is not aware of the fact that the waiter has handed to him glass, after glass, so that this practice in time makes him both a gambler and a drunkard. With cards come billiards—because amusements of this kind are not to be tied down to one pursuit, and the partner of the card table is not unfrequently the clum of the billiard room. With billiards, and at night, comes the supper in the refectory below—and with the supper and the cheerful glass oft replenished and repeated, comes the rallying out on the spree—the riot—quarrelling, and the watch house.—Here is the ruinous termination produced, originally by what is called an innocent game of cards. While old people of discreet habits may find amusement in the game at all, and parents, if they find it necessary to introduce cards, should prevent their children from being present. Cards are like liquor—when not present they are not wanted; and who used may be abused; it is better to prevent an evil than to cure it. Most of the troubles and heart-burnings which parents experience about their sons, may be dated from fifteen to twenty years; and the youths of our city, who are on the road to ruin, are mostly of that tender age, when impressions are easily made, and a mere chance decides whether honor, fame and competence, or ruin, disaster and disgrace awaits them. It is at this crisis of their lives that they should be narrowly watched, checked and firmly corrected in an evil career. Bad company—bad examples—cards and billiards—wine and segars—out late at night,—and the society of the bar-room are the fruitful causes of all the troubles and calamities which befall young men, and all the anxieties, pain of mind and unhappiness which parents experience. N. Y. Star.

Extract from O'Connell's Speech respecting Opium in Ireland.

"For six hundred years the iron hoof of misrule has trampled upon the green isles of my native land. Her soil is fatal to exuberance, for no summer sun scorches it to sterility, nor does the winter chill it to barrenness—fertile to her rivers, as they rush valleys—lovely are her mountains and flow from the sides of her plains—oh! not to hear on their bosoms the products of their commerce—would to heaven it were! but exporting from the land the very necessities of life, while their banks are lined with a starving people. Her harbors are safe from every gale and open to every tide, and yet, though a solitary sail may occasionally be seen on her seas, commerce she has none; her sons wander over every land the accursed of heaven, and they are to be found in every country toiling for that substance which is denied them at home—supported in their exile only by the exuberance of their native spirits, and sighing in secret sorrow that they shall never more behold the land of their birth. Why is Ireland without commerce? Misgovernment. Why are her sons starving among fields that teem with produce? Misgovernment. I call upon you to rid your souls of the crime of acquiescing in this mischief."